

# Introduction

## *In the Name of Allah, the All-Merciful, Most Merciful*

We seek His help and may Allah bless our master Muḥammad and his family and Companions and grant them abundant peace.

Praise belongs to Allah who began by praising Himself before any praiser praised Him! I testify that there is no god but Allah alone with no partner, the Lord who is One and Self-Sustaining, the Living, Self-Subsistent who does not die, the Master of Majesty and Nobility and immense gifts, He who has spoken the Qur’ān, He who created the human being and blessed him with faith and sent His Messenger Muḥammad, may Allah bless him and grant him peace, with the clarification. He sent him with the Clear Book which distinguishes between doubt and certainty which eloquent men cannot oppose and intelligent men cannot contradict. They cannot bring its like, even if they help one another. He made its examples lessons for those who reflect on them and His commands guidance for those who study them. In it He explains the obligatory judgements and differentiates the lawful and unlawful. In it He repeats admonitions and stories for understanding and different types of metaphors and reports about matters of the Unseen.

The Almighty says, “*We have not omitted anything from the Book.*” (6:38) He addresses it to His friends and they understand, and He explains to them what He means in it and they know it. So those who recite the Qur’ān bear a concealed secret of Allah and guard His preserved knowledge. They are the khalifs of His Prophets and His trustees, who are His people, elite and chosen ones. The Messenger of Allah, may Allah bless him and grant him peace, said, “Allah has placed two kinds of people among us.”

They asked, “Who are they, Messenger of Allah?” He replied, “They are the people of the Qur’ān, the people of Allah and His elite.” (Ibn Mājah and Abū Bakr al-Bazzār)

Anyone who knows the Book of Allah and remembers what has been explained to him in it should be restrained by its prohibitions and fear Allah, be mindful of Him and be ashamed before Him. He has taken on the burdens of the Messengers and has become a witness in the Rising against the opponents among the people of other religions. Allah Almighty said, *“In this way We have made you a middlemost community, so that you may act as witnesses against mankind.”* (2:143) The argument is against the one who knows it and neglects it, more than against the one who is lacking in it and ignorant of it. If someone is given knowledge of the Qur’ān and does not benefit from it, is not constrained by its prohibitions and is not deterred by it and commits ugly sins and vile crimes, the Qur’ān is an argument against him. The Messenger of Allah, may Allah bless him and grant him peace, said, “The Qur’ān is an argument for you or against you.” (Muslim)

Therefore it is obligatory for anyone chosen by Allah to memorise His Book to have proper respect for it, reflect on the truth of its words, understand its marvels and clarify what is unusual in it. The Almighty says, *“It is a Book We have sent down to you, full of blessings, so let people of intelligence ponder its Signs”* (38:29) and *“Will they not then ponder the Qur’ān or are there locks upon their hearts?”* (47:24) May Allah make us among those who respect it properly, reflect on it deeply, implement its justice, fulfil its conditions and do not seek guidance elsewhere. May He guide us to its outward signs and radiant definitive judgements and by it combine for us the best of this world and the Next! He is worthy to be feared and entitled to forgive.

Then He gave to His Messenger clarification of what was unspecified, explanation of what was difficult, and determination of what was probable, so that, as well as conveying the Message, he showed his special competence in the Revelation which was entrusted to him. Allah says, *“And We have sent down the Reminder to you so that you can make clear to mankind what has*

*been sent down to them.*" (16:44) Then, after the Messenger of Allah, may Allah bless him and grant him peace, the scholars were appointed to extract the meanings which it indicates and to point out its principles in order that through *ijtihād* they may reach the knowledge of what is meant. By that they were distinguished from others and they are singled out for reward on account of their efforts. Allah Almighty says, "*Allah will raise in rank those of you who believe and those who have been given knowledge.*" (58:11) So the Book became the basis and the *Sunna* its clarification and the deduction of the scholars its exposition and elucidation. Praise be to Allah who has made our breasts the vessels of His Book, our ears the springs of the *Sunna* of His Prophet, and our aspirations directed to learning the Qur'ān and investigating its meanings and unusual words, and by that seeking to please the Lord of the worlds and, by it, to rise to knowledge of the *dīn*.

The Book of Allah is the source of all the sciences of the *Sharī'a* which convey the *Sunna* and the obligatory. It was brought down by the Trustworthy One of heaven to the Trustworthy One of the earth. I thought that I should devote myself to it for my entire life and devote my strength to that cause by writing a brief commentary on it containing some points of *tafsīr*, linguistics, grammar, and recitations, refutation of the people of deviation and misguidance as well as several *aḥādīth* which attest to what we mention regarding judgements and the revelation of *āyats*, thereby combining the meanings of both and explaining what is abstruse in them using the statements of the *Salaf* and those who followed them. I have done this to remind myself and as a security for the day when I am buried and as a righteous action after my death. Allah says, "*On that Day man will be told what he did and failed to do*" (75:13) and "*Each self will know what it has sent ahead and left behind.*" (82:5) The Prophet, peace be upon him, said, "When a man dies, his actions are cut off except for three – an ongoing *ṣadaqa* and knowledge which brought benefit and a virtuous child who makes supplication for him."

I intend in this book to attribute statements to their speakers and *aḥādīth* to their compilers. It is said that part of the blessing of

knowledge is to ascribe a statement to its speaker. Many *aḥādīth* are reported in books of *tafsīr* and *fiqh* unattributed and so the one who reads them does not know who transmitted them. Therefore someone without information about that remains confused and does not know the sound from the weak. It is a vast science. Therefore he does not accept it as evidence until he knows to whom it is ascribed among the famous imāms and reliable scholars of Islam. We have indicated some of that in this book. Allah is the one who grants success. I have only used those stories of commentators and reports of historians which are necessary for clarification.

Its title is: *The General Judgements of the Qur'ān and Clarification of what it contains of the Sunna and Āyats of Discrimination*. May Allah make it sincerely for His sake and grant me and my parents the benefit of it. He hears the supplication and is quick to respond. Amen.